

M2237

Saturday Night, April 7, 1973

Land

MR. NYLAND: I don't know what good it really does if we record because what will happen to a tape like this? Maybe some of you will listen to it if there is anything important that we talk about and it is a question, will it be important what I will say that perhaps I could say just as well tonight. And of course it is--maybe it's a good thing to have a tape that you can put it in the library and you, in time, and your children, grandchildren can say, well at that particular time we were in Petaluma, we had chicken coops to destroy and tear down and there we sat, fifty people, and then what? When you have a little memory and you visualize how it is now and then in the future you try to recall what you have lived through and the question is always, is it only a memory or is there a possibility that when it does happen, when you experience it like now, that certain things take place within yourself, not just memory. Can it be made in such a way that besides a little sandwich and so forth, you have different kind of food for your growth and could you actually afterwards try to trace certain growth on the part of yourself when you look at your life when you are fifty or so and look back and then remember. Can you trace that there is a certain influence at this particular time, when we sit here and when we discuss a little of what we have done and why we are here and working together and tearing that down and a beautiful landscape and a lovely day, that at that time that you actually take something for yourself, because I feel that whenever you go through any kind of experience you always have to look at it as what is in it for me? Because here we are and whatever you take, you're not taking away from anyone else so it is not selfish at all. It is an opportunity, of course, but there are many opportunities in daily life ^{which} that you don't take and this is exceptional because we don't have these kind of affairs very often and when they do take place then you have a certain influence, at least in memory but, as I say, what else?

Try to recall what now at the present time you could take which afterwards still will be remembered as having a value. You must link it up with something special within yourself. You have to have for yourself now a certain desire to want to extract something from this experience. It is not just eating and sitting under a tree. It is something of yourself where--while you see yourself now and you sit and next to you sit a couple of other people,

friends of yours, and you make a few exchanges and you say a few words and you remember, of course, I'm the only one who sits on a chair because I am older. Maybe because of that I have to say something and all of you now have to listen and that is why I sometimes question the validity or the real value of things of this kind. I put down in a ✓ certain way they belong to a tape or a cassette and there can be a reference made to it, but now is the time to take in life for yourself. Now. Not later when you listen to it.

It's a question of how does one take food, food for your inner life. What is required on the part of yourself that you say I'm hungry and then certain food happens to be passed around. When you see it maybe you wish it. Maybe you are reminded that it may be palatable and nourishing, but what is it in you that really could take it? In the first place probably being hungry, but you're not hungry. You have a tremendously beautiful opportunity to work together and you're satisfied. To some extent you have worked, even you have been in the sunshine and maybe you got a sunburn. Is that the value because it- you must understand it. It crowds out your desire for inner life and it is always that way with unconscious existences, whenever we happen to experience them and whenever they have a certain definiteness and intensity, you forget that there is also inner life and the hunger has to extend to a wish to satisfy part of that inner life of oneself.

So, in the second place, you have to be open. The hunger may remind you. The openness will remind you of a wish to have something still that hunger and how hungry are you when you are still enjoying being out in the open here and simply taking in a great deal of new kind of impressions. Can your inner life at the present time speak up? Can you listen to a desire within yourself, that what is life within, which now should come a little to the foreground to remind you that it also has to be fed and that after all the whole idea of doing this has an aim in connection with that, not just a picnic, although it is enjoyable and you will remember it as a wonderful gathering together for yourself and that is after all your private affair.

What is this hunger that has to be stilled? What is the openness of expectation and what is there to be given as food? How do you define at the present time a desire to wake up because if you could wake up in the midst of all of this, if you could actually be aware of your inner life, not your outer life, you see, not just ordinary ABC of an observation of the manifestations of a physical body because that's only a very small step in the direction of a

development. When we talk about evolution we don't really talk about gathering data although that is necessary in order to get something else from it. Evolution, we say, growing up, something that is being fed and then, because of its being fed, growing because it then has a desire for life and life then wishes to multiply in the formation of you might even say a larger inner life, more potent and much more valuable in time when it starts to grow up and becomes demanding because the hunger when you still it and then you are satisfied, you wait for the next hunger and in the meantime the process of growth should continue.

How can you make this now memorable? By creating within yourself a definite desire to wish to continue so that now you make up your mind that this is simply a reminder of something else and together with a wish to see that that what you now will continue with after we are through and after you get back again to Sebastopol or the land, that there still is that kind of a wish in you to feed more and more what now maybe has been started and which should, of course, live and then the question is always why should you really want it to live further and that is a very difficult question to answer and it is different for different people. The hunger is the same, the openness is the same, the wish is the same, but the purpose is different. The purpose is your own relationship towards your own God because on the basis of this kind of Work and establishing the possibility of a relationship of that kind which is necessary for the functioning of your inner life, something must enter which is very private. We call that privacy God. We call the wish to establish a connection with it--we call it gratitude and when now the gratitude is entering into this whole consideration of a development of inner life, then you will see that there is a reason why we do this and why we wish to be reminded afterwards when we do remember how we sat together and had a little drink of Armagnac, you might say, to seal the friendship there should be between inner life of oneself and God, the Father Almighty existing everywhere and always, and maybe it is good to drink to that so that for one moment there is a quietness, not to say too much, not even to wish to think too much, to put aside a great deal of your ordinary life of exchanges and relationships and friendships in an ordinary sense and even kindness, but that for one moment you try to come to yourself and you see yourself as you are and you wish with great love for the possibility of that development of your inner life, to dedicate for one moment the thought and the feeling you have regarding the possibility of evolution for

yourself as a human being who has to live this kind of life on this earth.

So when I say Gurdjieff, it has that kind of a symbolic implication. To Gurdjieff.

Try to make your Work and your attempts as simple as a sandwich. It is not a big meal and there is not too much fuss, not much ado about the preparation. It's a simple operation when you eat it. It is simple food. This is the way Work should be. When you say Work on oneself you have to be simple in an understanding of what is really meant by these ideas of Objectivity and that you apply it also in conditions in which you are not fussing around about having to do this or having to do something else or preparing a meal on time or making sure that everything is in it, all the different kind of foods with nourishment and thinking about others who have to eat from it. With a sandwich you just take. You don't consider other people too much. You make something that you know is well--well prepared, palatable and when you eat it you don't really think how well it ought to taste and if you can get credit for being a hostess or having prepared for it.

With Work it is the same. You take Work. You do not become grateful and only to the extent that you are alive because the gratitude for your life, of course, is fundamental and it's for that reason you want to protect it but then when you eat it is like making attempts to wake up. When you chew you try to digest whatever is the result of an observation having to do with the condition of your life or the acceptance of it and you know that it will be useful in the sense of simplicity only without any fanfare, no embellishment, just simple, saying I am a man, I wish to become that what I am not as yet and I hope that strength and wisdom will be given to me so that in time I can stand up and fulfill the obligations of an objective morality within my life.

So I wish you all a good appetite and I just want to say how lovely it is to be here and to see all of you. It's really very beautiful, you know, to work together in a group.

So now eat and finish your meal.

End of Lunch

MR. NYLAND: Each meeting should really (aside, to tape operator: I thought you said ? I see, now I have to start again.) Each meeting should start with a certain introduction so that when you actually start with the meat of the matter, if that happens to be questions or answers, you see that you are at a certain level and I think for a meeting like tonight what we

talked about at lunch is sufficient. The simplicity that we should try to keep regarding Work efforts. We still have a few meetings here before I will go back again to the east. As you probably know I intend to leave next Friday morning via Santa Fe and Colorado so that means tomorrow we have a meeting and that will be here; Monday, San Francisco; Tuesday, Sebastopol; Wednesday, Work day; Thursday here again - that will be the last meeting so we have to keep that in mind because some of those meetings now for next week will not be here. It will be for different audiences or at least it will include different people and the nature of such meetings will be different from what we are having at the present time. This is still an outgrowth of Group I with Group II. In general, those people who are familiar with the land and come here for a certain purpose so for that reason you have to have a foundation for yourself as far as Work is concerned because there's no use doing any work, physical. There is no use making a trip to Petaluma. There's no use being here and work Saturday and Sunday unless it is based on a background of a wish for understanding yourself and really wanting to grow up spiritually.

I say simply spiritually to indicate that there is a difference in growth as far as matter is concerned and when the matter is less dense it becomes, as we say simply, more spiritual. How much there is of spirit and how much there is still of matter in the Kesdjarian body, that is, matter as we know about on this earth, it is very problematical. It is still a question of how much there is of a personality identifiable after a person dies and lives for some time in a certain surrounding, close to the earth or perhaps even a little further and how much there is still left and what there is of--of a physical body which has changed into bodies of lighter density, also what properties such an entity has--if they have a voice, if they have an ability to communicate. So, having that in mind, the preparation of oneself during this lifetime has to respond to what might be and to the extent that we now can find out what it would be if, after death, we continue to live. Our attempts have to be the indication of that kind of a knowledge.

So, if you have questions then let's talk.

John Metz: Mr. Nyland?

MR. NYLAND: Yah.

John: John Metz.

MR. NYLAND: Yes.

John: Uh, in *All and Everything* Gurdjieff says that in order to become a man a person has to work on an all around knowledge of himself, at the same time struggling unceasingly with his subjective being weaknesses and I'm not--and I'm not very clear--I don't understand clearly what the second half of that means practically, especially after listening to what you said last night about acceptance.

MR. NYLAND: Oh, but last night and even before we talked about acceptance as a necessary requirement for Work on oneself in order to obtain data or facts which are reliable, but we also talked about the usage of such facts for further growth in the respect to that what a man should become and what he is not now. So those are the two things that are connected and one cannot exist without the other or rather that one does not want to get facts about oneself unless they can be used for a very definite purpose. The purpose is first to have facts which are of an absolute value to be used as a foundation for building. That kind of a foundation in the Bible it's called that one wants to build on rock and not on sand. It simply means that if one starts to build, and what we have in mind for building is simply a Kesdjanian body and a Soul, that then the foundation has to be such that it is reliable and does not show any cracks and that water and heat and snow and ice and all that will not affect it. So for that reason we have to have facts which are, you might say, complete in themselves and free from any interpretation. But the fact remains that after I have such fact, I want to build and that is really the main purpose of Work on oneself, because I want to build in order to make something that is free from the bondage of this earth or free from the form in which life at the present time appears and which we call for ourselves our personality. So, the acceptance which is necessary to eck--to acquire data which are absolute is not any longer an acceptance after I have absolute facts to Work with, because then I really will start with my Work on myself to see that what I now, uh, behave like, what kind of form there is being used for the manifestation of life, if that is the kind of a form which should continue or where it should be changed.

Now the purpose of an understanding between that what is a personality growing out into an individuality is a matter of a change of what we simply then call a density in the matter which is now the form with which you are familiar on this earth and which gradually should change its rate in vibration and because of that we call it of lighter density and, I said a little while ago, of a spiritual quality. And you have to visualize that the change for a man when

he is now a personality into an individuality is really many-fold. In the first place, an individuality would be more complete than a man who is only a personality, and we say many times that a man at the present time is one and a half and his aim should be to become three, meaning by that that he should have three fully developed bodies whereas at the present time he only has one and a half, the half being the beginning of Kesdjian body. So that what is potential at the present is the second part of the Kesdjan and the whole part as an octave of the Soul body or intellectual body.

Now in what way do these three bodies differ from what we at the present time are familiar with? I say in the rate of vibration. It is very much like striking a DO which has an overtone one octave higher and the difference between the DO below and the DO above is the whole octave, so if I have gone through the whole octave and reached the higher DO, the rate of vibration is twice as strong, twice as, um, in quantity, twice the quantity of the rates of vibration per second as compared to the DO of the lower value. At the same time, that what has to change is not only the rate of vibration of the matter in which I operate, but also the matter itself will change in density and that therefore the three bodies of man, if they are fully developed, are different in their particular substance and the changing over from one kind of a substance of one density into a substance of another density means that that what is at the present time acceptable by me has to change over into something that I don't know enough about and which, when I make that attempt, opposes to a changeover.

✓ This opposition is really a result of the sleep in which an unconscious man finds himself and that therefore it is a fight which has to take place. In order to go from one DO in the octave to the upper DO, I have to fight against the conditions which at the present time, uh, uh, persist and, wishing to change ^{them} into a different rate of vibration means that I have to go against the grain when that what exists wishes to stay the way it is and that my will has to be a wish for a change of that kind of a rate of existence, and that is ~~mun~~—meant when Gurdjieff talks about opposing that what one is as a human being in different forms of behavior, that each form of behavior as it now occurs in an unconscious state and should occur in a conscious one has to be considered to what extent one is holding on to that what exists now, not wishing to give it up for the sake of further growth and living on the level of the higher DO of the next octave. And I think it's quite obvious. If you let a plant grow from seed and it has roots and it grows up and has a stem and then a flower and afterwards new

seed, changes take place constantly in the seed, and when it starts, before it will reach the new seed, the whole process has to be gone through of a change from different cells functioning in a certain way to other cells functioning in a different way.

There is a definite difference between an individuality and a personality out of which such a person has grown up. The reason why there is the difficulty is that I adhere to what I want to do as it is at the present time and I'm satisfied with what I'm doing and the way I'm doing it and I usually will oppose a change and if a change has to be followed, I will follow the line of least resistance.

You understand what is meant now?

John: Yes, but, uh, then that brings up another question and um, that is then that the one thing that would, uh, allow or that would—that would make me want to do other than that would be the creation of a wish that would be stronger than the tendency to follow the line of least resistance and the creation of a wish for the—towards Keshdjan and Soul, of spiritual development?

MR. NYLAND: When it--when a person, after he has been born and he grows up and becomes a full-sized man and then in the meantime has developed a feeling center which is only half, that is in actuality and half in potentiality, when he has a mind which is not sufficiently developed as yet to be called any kind of an intellectual octave, there is, of course, a growing up process which, as far as the earth is concerned, takes place in accordance with a natural law and that Mother Nature simply assists any man to grow up to a certain size with the development of certain organs. It is a logical and a natural process in which there is a constant division of cells and multiplying and new kind of functionings. When that happens in a natural way the different cells that already exist and which form the basis for new cells to be utilized or formed afterwards is, of course, that those old cells are sloughed off and the new cells start to appear.

The process is not a very simple one, but it is not very difficult because in accordance with natural law that will be the ultimate requirement and even without doing anything about it, then only keeping on feeding the body, that kind of natural development will take place. When a person is at a--at the point of what I now say one and a half, in the three body diagram that what is below the line which divides the unconscious from the conscious area, that what is below we call natural law and it has taken place because Mother Nature has

given the strength and the energy for it and all I have to do is to maintain the body simply to keep it at a certain level so that then Mother Nature can continue with the increasing the number of cells and gradually the formation of a total man as I know a man when he lives on earth.

✓ The process of development above the line in a conscious area is constantly opposed to by the unconscious one and Mother Nature, bringing a person only up to a certain height and then not doing anything more, opposes the further development of such a man in a conscious area. The reason for that is Mother Nature is satisfied by having a man live on earth and be nothing else but a transforming station for energies so that then the maintenance of the earth ^{itself}--of the earth itself is dependent on the number of living beings who are transforming energies for the purpose of serving the earth and serving the moon and even Anoolios and that there is no further reason for any different kind of development on the part of such a man as long as he is alive and if it is necessary that more food is supplied at a certain time, there will be a certain catastrophe or killing of people so that then the physical bodies can be utilized for the purpose of the emergen you might--emergency you might say which existed in the--in the development of Mother Nature, Mother Earth herself.

The development above the line therefore is opposed to by the un--by the natural phenomena since that what is taking place above the line is unnatural and Gurdjieff makes a distinction between a Great Nature law and a natural law. Whenever a man wishes to grow up and fulfill his own destiny and become a three-fold man the second part, the one and a half which is now potential, will have to be developed against the laws of nature and for that reason there will be the constant difficulty on the part of a man as long as he is on earth , because he's now under the influence of Mother Nature as long as he keeps on breathing and his whole system of body and his own development is only natural and Mother Nature opposing the development of a man into becoming a full-grown three-bodied man is quite logical because Mother Nature feels then that she is losing such a man for her purpose.

So there are the two conflicting ideas. One is that Mother Nature opposes the further development of man and the other is that a man when he comes to his real senses wishes to develop against the wishes of Mother Nature and for that reason there is this fight when a man wishes to grow and develop himself and do that by means of Work on himself, he is

logically fighting against a natural law which wants to hold him down. When the other day I spoke about the changeover of the point of gravity from a man living on earth, and we called him still asleep, to the point of gravity which is then situated in his inner life is exactly that same process. It is difficult to move the point of gravity from one place to the other. First place it is not familiar, second place constantly on the road of going from one place to the other, there is opposition. Does that answer it?

John: Yes.

MR. NYLAND: Okay.

Unknown #1: Mr. Nyland?

MR. NYLAND: Yah.

Unknown #1: Uh, I'd like to ask a question about the way I've been working. *And* for the last couple of months there've been a variety of various experiences that have occurred and the results sometimes seem so different that *confused* about what's correct and this af--this afternoon when we were working *I was making attempts* and, well, I started out by--with a wish to Work and I *go* --and I was walking and as I was walking *I was coming from a* much higher place in myself and I come to a place that's very still and then there are periods when there seems to be something I would say with me some times but there's not a clear and marked, uh, moment or registration. It's not--it's not one particular moment and once--there were a few times this afternoon when there was--when there were *one time* when I had stopped *when I was walking and I* turned around and I stood still and as if everything stopped *and one* moment it was stronger than the others and another time I was--I had been walking and I stopped and was talking to somebody and as I was talking for a moment it was as if something saw me, the way my face was and the position of my mouth and in that particular one when I was--I made a judgment right away afterwards about not liking the way it was but I think that that was after the fact *but ...* absolutely sure but the question is--really is--is more about when I'm making attempts and when there seems to be something with me that that happens somewhat often when I'm trying to Work and I--and I don't know whether it's right or not because there doesn't seem to be that--I can't necessarily describe the qualities of impartiality...

MR. NYLAND: No, you know I think when one tries to find out what is really the nature of

Work on oneself you discover a great many times certain hiatuses between attempts that one makes and which have a certain value and other attempts which also have a value but much less so that that what one calls an observation process is at times quite clear and pure and at other times it isn't at all. Any time that an observation process--when I try to have an 'I' present or an 'I' observing me, the information that is given to this 'I' and the 'I' itself, not entirely hundred percent objective, the result will always be that the facts that I receive will be partly subjective and partly objective and the fact that the 'I' itself is only partly pure cannot help me very much in getting pure facts only. It will always be mixed. So in any kind of an attempt that I make, and it goes on for a long time, the results that I get are mixed and I sometimes do not know to what extent they are mixed with how much of one and how much of the other. But when you say that you have a certain presence and then you notice your face, it is not an awareness when you say that the face had a certain expression which you didn't like or whatever the description was. The impurity is introduced by saying *that*, there is a description of the face when hundred percent purity would mean the acceptance of one's face as expression any way it happens to be without any like or dislike or any description.

So, you see, that's what I mean by the impurity of a result and it goes on for a long time because it is logical that the 'I' is not-- uh, are we there at that point, huh? (Answer: yeah.)

End Side One

MR. NYLAND: It makes it even more confusing when, in the two descriptions, one is really based on what we call an intellectual approach of having an 'I' created which starts to observe and then has to answer to the requirements of impartiality and simultaneity, and the other is as if you say something is present to you which is not definable in intellectual terms, at least not that easily and where it is dependent solely on the acceptance of the presence in the first place and the acceptance by the presence of me the way I am and we call that sometimes emotionally trying to Work. So when the two become confused, because of that the totality of my attempt is not very clear and the results cannot be very clear. The only way by which one can continue and actually reach a certain result in the end is by the wish to do as well as one can to continue with the creation of 'I' to the best of one's ability and to have that 'I' observe as well as that 'I' can do it in accordance with its own, uh, completeness. An 'I' is not complete when I create it and my attempts are not pure and an

'I' is subject to growth and a development in time when it has been fed sufficiently by my own attempts and an 'I' in the beginning and all during its preparatory age, as it were, is trying to find out how to observe and the building of the telescope from Mars to look at the earth is also time consuming and for that reason a man has to Work for many years before he gets to the real point of having information about himself which is so accurate that I would-
-or that one could call it hundred percent purity.

Continue to Work the best way you can, don't give up, and be patient and in time the different things that now are bothering and even are obstructing your attempt will be cleared up. If I dig a ditch I don't know how to dig a ditch until I may have gone hundred feet. By that time I have become a little bit more dexterous in handling a shovel and this process for the 'I' to grow up and become mature and observing me, the receiving of data and the utilization of such facts for my further growth, all of that is connected and all of that will take a long time before it will show the results that I really wish. All right, ?

Unknown #1: Yes, thank you Mr. Nyland.

MR. NYLAND: One has to have such patience in Work. You must know that it will take time before certain things have been changed, particularly when there is already so much crystallized and I don't believe that a person knows how much his unconscious state has produced in him because we assume many times that if I make up my mind that I want to do something and with a given amount of dexterity that I can accomplish and fulfill a task within a reasonable time.

The process of Work on oneself and receiving results which are reliable is not at all like that. It is starting out with such poor machinery. I've sometimes said it is machinery which has been rusty and has to be put into motion and oiled up. It is also machinery in the form of tools which are not sharp. It is, of course, an observer which is me and trying to create a condition in my mind when that process, let's say it's explained in an intellectual sense, that in the beginning that particular section that has to function in an objective sense consists of just about two or three cells which are objective, at least as well as I can conceive of them and that they as little cells, wanting to grow, and are in a surrounding of other cells which are unconscious and don't want these so-called conscious cells to continue to grow because there is an inherent danger and a fear on the part of unconsciousness that it will be uprooted and that there will be a substitution of consciousness in the brain and there are so many

things against one when you want to start with Work on yourself so that you cannot even have any expectation whatsoever.

The only solution for that is--is the acceptance even of wishing to Work on oneself for whatever it is without any further criticism and only wishing to continue on account of patience, hoping that in the end there will be a chance that things will become more perfect, and if you become impatient you try to hurry up a process that cannot be hurried and also you introduce an element on the part of your ordinary mind in describing of how a situation ought to be when it is objective. And of course that is nonsense because you don't know how it will look and at most you can ask for yourself in your patience to be satisfied when a state has been reached in which there is awareness, without any description whatsoever what this awareness will give any person who is at that time observing or is in an extra-sensory-perceptive state.

It is the same as if you wish to have heaven down on earth and the earth is what it is and you say I wish heaven to come down to me and you ask for something that you don't even know what it is all about because how can a man on earth describe heaven and then say I wish for it? All you wish for is for a discontinuation of the state in which you are and you ✓ make ^{your} a definition by means of a negative approach, simply saying it is not subjective in any sense of the word and that I hope will be an entity. For any person who thinks about that logically in trying to create something out of negativities, it is completely illogical because if I say I want something non-subjective, I don't define what the existence is. All I say is I don't want it to exist is a certain way. (Pause. "What's that, a cat?" "Mm-hmm.") It is very much the same as when you say I don't want a state of negativity when you really wish a state of positivity but you do not know what is positive until the negativa--negativity has been removed and that, therefore, the accent in that kind of a wish is to do away with the negativity first and the inability to describe the positive state until no more negativity exists.

It is always the same problem in any kind of logic. I live in a finite world and I happen to think about infinity. It does not mean I experience it but I do know that if it is finite, it has an end and when I compare that with an assertion of an assumption or for myself a notion that life is eternal, which, of course, I cannot prove, I only say it must be and I base that on a logical assumption that the absence of life is death and death is not moving and has no life naturally, that therefore life itself must be eternal. But when I start to think about wishing life

as it is now here and then see it in the form in which it happens to be and manifest and when I say what I really wish is life existing without a form, I'm trying to define infinity into finite forms of a certain kind, but still forms, and because of that our logical thinking has a tremendous difficult time. The only way we get around it is to leave the question of infinity for the future sometime, somewhere, and that the different possibilities of development are subject to different steps, different levels of being or different steps in a cosmological sense, going from one place to the other and calling the other a higher level because it has more freedom than the place where one comes from and when one makes the statement of this is the earth and there are the planets and the planets to the sun and the sun as one little solar system to all solar systems and that totality of all solar systems to a Milky Way and then all Milky Ways all together and then I say, then there is the Sun Absolute.

To be quite honest, I don't know what I am talking about because they are just simple words without any possible experience behind them and I run exactly the same difficulty when I say my inner life, when I want to reach it. I have a surface, superficiality of manifestation. As soon as I proceed from there going in, logically I will reach a place which is more essential compared to the outside surface, but I don't know at what point I reach that essentiality. All I can say is then I continue to go within I will become more essential and less superficial. That's all I can say, but I'm not even satisfied with that because I say the essentiality still is subject to some kind of change and I wish now to continue from this essentiality to a place I call essentially essence and where is it because, again, there is no dividing line between essentiality and essentially essence, then only there is a difference between a place where I am and where I am going to and where I came from and for my logical mind it's sufficient to assume that that kind of a trip within leads to an inner life in which then at a certain point, I've called it the point of no return, there is simply no further measurement and it remains a point and I say as soon as I lose three dimensions of space and the three dimensions of time, I have reached that particular point which I call then within myself eternal.

Now there are three steps only regarding the trip, the voyage to one's inner inner life. There are seven when I go to the outside cosmological world and it's only because I don't know enough about myself that I can say it's only in three, but as soon as I start to know more about the different thicknesses of layers of superficiality, different levels of being of

my essence that I come to the conclusion that the laws are not just three but are three to the power of three and become nine, and that within the limits of nine and seven there is a solution for my life when I want to continue to reach in an absolute sense that what is nothing.

All of this, you might say, is quite theoretical but it does mean one thing, that the road towards that kind of development is tremendously wrong—long and that I cannot really expect to reach it in one lifetime and with the assumption that life is eternal, which is the only logical assumption which gradually becomes a certainty for a man, there is, of course, reason to assume that the different appearances of man on this earth is subject to a continued reappearance, either in the form of a recurrence or in the form of a reincarnation, and if I assume that that kind of a reincarnation can take place after my death, logically again I must assume that it has already been—has already taken place before my birth so that then this lifetime is only one in a long series of existences of myself and you know well enough if you are familiar with literature of that kind or those people who have clairvoyance who tell you that you have been in previous lives in certain conditions and you have fulfilled certain functions and you were in Egypt and you worked on the pyramids and you were in Persia and there was also a sign that maybe you were already on Atlantis and that with the Atlantians you migrated to—to, uh Tikliamish and all the different things that you don't know anything about and you are perfectly willing to listen to it but you have no way of confirming it.

I say it is quite right that one becomes acquainted with it and with the possibility existing that perhaps such a solution could also apply to oneself but for practical pragmatic purposes there is very little value then only the continuation of something that we call a Karmatic series of lives which I have to live through in order to come to the point of freedom ultimately and that each life that I live on this earth and perhaps can live in other places in the rest of the cosmos, which have conditions necessary for me to understand my Karma, that the quintessence of life of a person living on this earth or anywhere else is really to uncover the laws which at the present time exist for him in his present reincarnation and then it is quite close from that kind of a realization to come to the definite confirmed decision that that what one must do now is important to understand the bondage of one's life as it is now because then it would be in line with a totality of struggles for ultimate freedom and that all I now have to do during this lifetime is to uncover the bondage which now exists and which I call

Karmatic influences on my life so that then in living at the present I try to dissolve such bondage and hoping in doing it that I don't have to return again to this earth in order to live my life over again and over again.

Now this brings us very close to the question of Work on oneself because if it is a question then for me of understanding my Karma, I have to Work in such a way that these Karmatic forces are going to be eliminated and also it means that I have to fight against them in order to eliminate them. So if that particular Karma which belongs to each person individually and is different for different persons, that then Work on oneself takes on a very personal character and although in the beginning a description of Work on oneself is well enough understood as applying to a great many people in a similar way, the further one comes to the realization that Work on oneself should continue and meet different difficulties inherent in each person's personality, that then the method of attack also will have to change in accordance with what we simply call in a general way a psychological type of a person and whichever way that now is defined, astrologically as having a sun sign and a rising sign and a moon sign, whatever is that particular triad of influences on a man, he will always meet the influence of Work on himself by that what he is--what is his own constitution and for that reason then it becomes quite obvious that it is necessary first to understand oneself as one is in reality and not in interpretation of what one believes one is and immediately when that conclusion is reached it is obvious that we are looking for something which is not subject to subjectivity and that we call objective.

So I don't define objectivity direct. I define it as something that is different from the totality of the subjective elements of myself in my life when I find myself on this earth and I start to study myself. You see, I don't define objectivity at all. I only define certain things which are now binding in the form of my Karma and I call that I wish to eat my Karma so that that what is now a force holding me to this earth will no longer exist and for that purpose I now need complete knowledge of myself which I again use as a word which is objective. By that, again I mean, it is not influenced by any subjective elements.

Now if I'm clear about the necessity of having defined that kind of a method I now start to look at myself to see where that applies and where it could apply and, becoming now quite honest about the fact that I believe that any information I have about myself is subjectively colored, I start to analyze what is that kind of subjectivity which should not be there in order

to receive objective facts and in the first place I say this intellectual process that I now utilize with my mind the way it is is in the first place affected by a liking or a disliking which means really that there is an interference of my other feeling center into the center of my intellect and because of that the intellectual center is not functioning in a pure way. So that presupposes then that if I could eliminate this kind of an influence of a feeling kind I would have a purer fact reached in an intellectual sense. So this means I introduce in my particular method of wishing to become--to receive knowledge of myself which is the process of observation of myself, I introduce the necessity of impartiality because then I have eliminated the influence of my feeling center. And in the second place I see the difficulty in my mind as it receives facts about myself in an unconscious subjective way that such facts are always tinted in accordance with previous observed facts about myself and the association with such descriptions makes such facts which I now receive even more subjective because I describe them as a result of having previous knowledge and I categorize them, I put them in pigeon holes, I classify them, and in doing all that my intellectual process of receiving facts as they are is not free from the interpretation ~~as~~ as they were and this leads of course to another requirement on the part of this 'I' which I have called this objective faculty to function in such a way that I also eliminate--eliminate the pitfalls of my intellectual center per se and I say I don't want to have any interpretations influence the fact-finding system. ✓

Then I must think about such interpretations of my mind and the associations where they come from. And that introduces a very interesting factor because I associate in my mind by thinking about the past or the future and this must be clear that if I could live with my mind in the present, I would not associate. I would simply accept such a fact as present to me without any further description. So then I say in order to make this mind function more pure by the elimination of associative processes, I now must record facts of my existence at the time when they actually happen. I call that the present time which in a terminology of any brain process means that that what is coming towards me as future, hitting me at a certain time of perception and leaving me again in becoming the past, is only free from subjective conditioning, associative forms, at the moment when it actually is received by me. That is, when the direction of the future goes over into the direction of the past, at that particular point when that happens my mind functions freely.

I have to become asset--a student of the functions of my brain and my thought

processes and then I will know that that kind of an experience never takes place in my unconscious mind and so this leads to the third requirement of this 'I': that it--that what is being observed has to be observed at the time when the actuality of its happening actually takes place.

And so you see that the consideration of logical thinking about that what ought to take place for a man in understanding his Karma now will lead to the conclusion that something has to exist which is free from his Karma and that by means of that existence, this existence of his 'I' and making it function, then what still will change of a man as he is subject to Karmatic influences will not touch the condition of his 'I' and for that reason it is obvious that a person wishes to become his 'I' as an objective faculty, fully grown out in the direction of Keshdjan SOL LA SI and the DO RE MI FA SOL LA SI of his Soul body. It that can take place a man has become his 'I'. That is saying the same thing as a man has changed his personality into his individuality in which then the form which must take the care of the expression of his life is on a level of individuality. An individuality remains in existence as long as the three bodies are separate from each other, although they make be--they may be equal in substance and in let's call it value. As soon as they fuse, such a man becomes an individual.

And this is the process. I live with an idea that in this lifetime I can learn to understand my Karma. I can learn to understand my bondage. I can only do it by having facts which are truthful to the core. By that I mean, when that what is truthful as a fact is reached within the core of such a fact, I have accomplished the same process as reaching from the surface through my essence to the essential essential quality of myself. I have reached a point which I call Magnetic Center which is equal to that what is absolute truth in the outside world and particularly, the outside world of my manifestations.

So you see, now it is linked together. My Work indicates that I wish to receive such facts in order to set me free. At the same time, that what takes place in the process of the utilization of a telescope is a voyage to my inner world in which then I reach that point where there is no further dimension in existence which makes that point absolute because it is taken out of the class of finiteness and therefore Work really means I want to find essential essence of myself and that I call reality. When reality exists, it is free from Karma. Karma is exerting its influence on the form only, not on life itself and by eating ones Karma, one

eliminates the influence of the form and by the constancy of that effort going from one level of being to another and changing the appearance of Karma in different kind of laws and as one goes from one place to a higher one, the Karmatic influence becomes less. Although there are intensity in the change of the difficulty of such influence of Karma on oneself, the process is a gradual changing of the form of becoming less influenced by the existence of such a form which contains life and placing more and more the reality of ones life on that what is essential and, ultimately, essentially essence.

Where God is in all this, in all manifestations which have life, in all possibilities where such life is put into a form for the purpose of crystallizing out at certain places or, you might say, stopping points in the universe in order to create by such crystallizations at certain points certain laws necessary for the maintenance of the cosmic--cosmos itself. God is in all of that as representing life, even in life which is encased in a form, and therefore when one thinks about Work and one thinks about eternity as represented by life, one thinks about God and wishes such a God to become known and reveal Himself in the manifestations of oneself when that what is the process of observation is interested in life as it appears in the form and the wish to search for God means that I want to understand the form in such a way that I only realize life existing because I could accept that as it is. I cannot accept the form and in order to, you might say, reach that particular place the 'I' is endowed with the possibility of making the form transparent so that then a perception of life can proceed and 'I' can reach my inner inner life.

The search for God is only one step. One might say that having reached that particular place where God exists and where one starts to understand infinity, it is required upon the command of such higher forces, as represented by God as eternity, an eternal and almighty father as being omnipresent, omniscient and omnipotent, that then any kind of life existing either as spiritual or material or in any kind of a form starts to belong to the totality of all things existing and his 'I' becomes open to that fact that he has a place to fulfill in relation to all other forms of life and that he is under an obligation to the performance with the best of his responsibility in the life which he at the present time has to live. When that be--when that is life on this earth and the 'I' now, seeing this life because of the transparency of the form, life itself within one is kindled in order to become expressive of its life force in relation to the forms outside and this kindling, that is, bringing to life the spark of life itself as a force within

one makes the form this time, looked at from the standpoint of essence-essentiality, translucent, and then is able to proceed towards the surface of the crystallizations of all forms.

That is the purpose of a man. First, to find God. Then to listen to His command. Then to fulfill with his responsibility everything that is needed to make this command stand up and be counted in the totality of all laws of the cosmic and in that way becoming one with God the Father, the Son, and the Holy Ghost

Maybe we are at the end almost, yah? So I wish you a good Sunday tomorrow. I will be able to see a few people but the emphasis of this trip is not on seeing people. It is to talk about Work in different meetings and for each person to take whatever they can, whatever kind of food there may be in the application for his own life in unconsciousness but lit up with the ideas which become alive in him so that then his questions, including those of a personal nature can be answered by himself and through his own efforts. Do not rely on other people. Rely on your own conscience and see if, in living, you can develop such a conscience that it will become vocal and then starts to act as a representation of God within you and within this life on earth and existing forever and ever without end. ✓

So I'll see you tomorrow. Good night.

END TAPE

TRANSCRIBED: Judith
RAIGUEL

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